

# CATHOLIC • ACTION •

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Vol. XXXI, No. 4



April, 1949

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## NURSING AT A CROSSROAD

Anne V. Houck

## THE INDUSTRY-COUNCIL PLAN

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## THE FAMILY IN FOCUS

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## The Common Good in Industry Leadership Training in Catholic Social Action A Welcome to DP'S

*N.C.W.C. Items of Interest*

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The contents of CATHOLIC ACTION are indexed in the *Catholic Periodical Index*.

## NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

**EXECUTIVE**—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

**YOUTH**—Facilitates exchange of information regarding the philosophy, organization, and program—content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

**EDUCATION**—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

**PRESS**—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

**SOCIAL ACTION**—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

**LEGAL**—Serves as a clearing house of information on federal, state and local legislation.

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The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

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All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

**CATHOLIC ACTION** records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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# CATHOLIC ACTION

Vol. XXXI, No. 4

April, 1949

**A** COMMITTEE composed of the following members of the Administrative Board of the National Catholic Welfare Conference has been appointed by the Holy Year Central Committee in Vatican City to be responsible for the observance of 1950 as a Holy Year:

National  
Committee for  
Holy Year  
Named

Archbishop John T. McNicholas of Cincinnati, chairman; Archbishop Francis P. Keough of Baltimore, vice chairman; Archbishops

Richard J. Cushing of Boston, Robert E. Lucey of San Antonio, Patrick A. O'Boyle of Washington and Joseph E. Ritter of St. Louis; and Bishops John F. Noll of Fort Wayne, Michael J. Ready of Columbus, Emmet M. Walsh of Charleston and John Mark Gannon of Erie. Bishop Martin J. O'Connor, rector of the North American College in Rome, will be representative of the U. S. National Committee with the Rome Central Committee.

Msgr. Howard J. Carroll, general secretary of the N.C.W.C., is Secretary of the Holy Year national committee.

**I**N recent weeks the two Pax Romana organizations—The International Movement of Catholic Students, and the International Catholic Movement for Intellectual and Cultural Affairs—were granted joint Consultative Status in category

Pax Romana  
Admitted to  
United Nations

B by the Economic and Social Council of United Nations, together with nine other international organizations. Non-governmental organizations with this

status have the right to submit memoranda to the members of the Economic and Social Council and its subsidiary Commissions, and they have also the right to be heard by the Council Non-Governmental Organization Committee . . . They may also speak at Commission meetings on mat-

ters in which they have expressed themselves through memoranda.

Other Catholic organizations enjoying Consultative (B) Status, since May, 1947, are the International Union of Catholic Women's Leagues and the International Union of Catholic Social Service.

The recognition of Pax Romana has come despite a negative vote by Soviet bloc members.

**O**N August 1 the Regional Office of the Bishops' Committee for the Spanish-Speaking will be moved from El Paso to Corpus Christi, Texas, with the Rev. Theodore J. Radtke, pastor of Immaculate Conception Church, Doug-

las, Ariz., as executive secretary, and the Rev. Richard O. Lynch, pastor of St. Mary's Church, Redlands, Calif., as Father Radtke's assistant, according to announcement by Archbishop Robert E. Lucey of San Antonio.

The Rev. John J. Birch, who has served as executive secretary of the regional office for the last four years, is being recalled by Archbishop J. Francis A. McIntyre of Los Angeles.

Father Radtke is a native of Michigan City, Ind., ordained in 1941; Father Lynch a native of Youngstown, Ohio, and ordained in 1946. Both priests are from the Pontifical College Josephinum.

**T**HE National Catholic Cemetery Conference was organized at a recent meeting in Chicago to provide a forum of discussion of all phases of Catholic cemetery developments; to aid Catholic cemetery officials in solution of their problems;

Cemetery Conference  
Most Recent  
Affiliate of N.C.W.C.

and to make rules and regulations which will be a guide for affiliated organizations. The new organization will be affiliated with the Executive Department, N.C.W.C.

# Nursing At A Crossroad

Anne V. Houck

**N**URSING at a crossroad, whither do we go? The pattern of nursing both in the life and service of the nurse is undergoing a change; a change not only in the standards of education, but also in the type of service rendered. What the end results of this new pattern will be, depends to a great extent upon the clear and careful thinking plus common sense action of our nursing leaders. New patterns have been presented and others are being developed.

The war brought about many changes in the treatment of disease—new methods of treatment—involving new drugs and new equipment; accelerated medical research; expanded industrial programs; expansion in the field of psychiatry, cancer, heart diseases, tuberculosis and others. Social trends demand more medical service, more nursing care, and emphasis on prevention of disease as well as treatment. All these will tend to color the picture of this new pattern.

The demand for nursing service has far exceeded the supply. The medical department of 80 beds, in a hospital, may have 75 of the patients receiving penicillin as one of their medications. This one drug requires more than the full time of one nurse because in the course of twelve hours, if the drug is administered every three or four hours, there would be the sterilization and preparation of 225 to 300 syringes, needles, etc. Then there are other medications and types of treatments that a few years ago were unheard of, or were not the duty of the nurse; all of this has created a change, not only in the quality of service but in the quantity of service. As the nurse hurries from bedside to bedside trying to give the necessary and prescribed care, she is faced with the fact that her work is becoming mechanical. In a profession like nursing, where life and death and human happiness depend so much on the resourcefulness and understanding of the nurse, something more than a machine is needed to give efficiency.

Good nurses understand what they are doing; they use their heads as well as their hands; they adapt their methods to suit different patients, meet different situations; and also keep alive their human and social interests and discipline themselves to retain their own individuality. In the care of the

patient nurses promote health in its entirety—physical, spiritual and mental—for they recognize the value of each.

Nursing in its highest ideal is essentially a profession of charity. It not only attempts to guide the nurse in the acquisition of the underlying principles of nursing practice, the development of technical and social skills that make the art of nursing, but it motivates both art and practice by true charity so that the nurse will give the best possible service to all those who come under her care.

The purpose of nursing education is to prepare competent workers for service in the field of nursing. The program cannot be made in any hit or miss manner, but must be planned with much thought and deliberation. It cannot be copied from any pattern, but must be constructed with sound educational principles if it is to serve its purpose. The chief purpose of education is to help people live better and serve better—it is education for service. The Catholic schools of nursing have in addition to the education of their students, the responsibility of the preparation of the students in the welfare of their own souls, as well as the souls of those for whom they care. The purpose of our existence was destined by God in the field of nursing and the members must pursue their vocation in the spirit of charity, practicing in daily living kindness, understanding and justice to their fellowmen. Nursing for the sick must and should be given, and should meet the needs of the community, not for groups as a whole, because what is necessary in a large industrial area would not be at all in keeping with a rural or small community.

With the change in living of today, the impact of social, economic and political changes in our society, it must be recognized that a change is here. We hear apprehension on the part of many as to the changes that nursing will undergo. This is no time for fear and emotion, but a time for clear, common sense thinking. Nursing needs leaders who are aware of the problems in the care of the sick. Nursing needs leadership that has a spiritual sensitivity which will help in the direction at the crossroad. Catholic schools of nursing, as all other schools of nursing, must undertake their

part in accepting the responsibility of careful study for a solution of the serious problems affecting nursing today. Out of all the confusion, good sound leadership must emerge and aid in the solution of the problems in the field of nursing.

There are times during the course of illness when expert nursing care is needed and there are other times when the nursing care may be met by some one with a shorter and less comprehensive preparation. These two types of nursing care if supplemented with workers who will give service to the sick, not care, would in the opinion of the writer, add much in solving some of the problems of today. In view of this it would seem that a nursing team, for a given unit, should be organized comprising a leader—who, having had a special preparation—would be the graduate registered nurse who would plan and supervise the nursing care and service of her team; another graduate registered nurse who would carry out the orders of supervisor as well as direct the work of the other members of the team; the nursing technician (called the practical nurse or attendant), who has preparation in a shorter and less comprehensive course, and who would be prepared to care for the subacute, convalescent and chronic patients and also assist the graduate nurse in the care of others; and those workers who would supplement and give service to the nurses in the care of the sick. These workers would be subdivided into—nursing aides; specialized technicians, who would assemble and put into use special type of equipment for the welfare of the sick; diet maids who could help in feeding patients, serving liquid nourishment, etc.; clerical ward clerks who would distribute the mail, place telephone calls, write letters and perform other niceties for the patients; and who would be taught to make the dots on the clinical sheet and other duties to supplement nursing care; and the maid for the housekeeping duties. This latter group to have a trainee course on the job and be supervised during their work. Efficiency comes when a particular job is familiar to its workers.

There is concern as well as apprehension as to the future of the school of nursing associated with the hospital. The needs of today must be met; we cannot meet the needs of those sick today with a plan directed years from today. The time is here for immediate action, and with the shortage of nurses and nursing care a greater chaos would be created if all three year schools of nursing were to discontinue or enter into another type of school. However, there are some very pertinent facts to consider in the planning of a hospital school of nursing; some are—What is the purpose of the school? The answer should be—To prepare women to take their place in the field of nursing qualified to give *good* nursing care to the sick, carrying out in their professional activities the light of Chris-

tian principles. Some other facts to consider are—Does the school of nursing have the clinical material to prepare the student both theoretically and practically to meet the objectives of the school? Is emphasis placed upon the needs of the community; the understanding of human nature both normal and abnormal; the need of knowledge about home and family life? If all this is not available, can it be made so with community resources?

In the past months much consideration has been given to the change in the pattern of education with little emphasis upon the present day curriculum. We acknowledge the change in the methods of treatment; however, we find in some schools of nursing, the students drilled in outdated methods and procedures. Why not prepare a curriculum for the schools in line with the present methods, giving less time to the repetition of activities and outdated types of treatment, which are of little importance in nursing today, and give more time to the newer and important needs of today.

Schools should consider seriously their obligation in the preparation of their students as graduate registered nurses, and should attempt to improve and advance their standards of the school of nursing. There is a paramount danger that should be thought of and much consideration given to, that is: with all the discussion concerning the present trends in nursing and the future of nursing, panic has resulted and to some the answer in saving their particular school has been to affiliate with a school of higher education, regardless of the program offered. All colleges and universities are not prepared for the program of nursing; in the selection of an association with a school of higher learning, the program should call for an integrated program of social sciences and clinical experience. Lastly to the schools, a careful analysis of the home life of the students within the school, may be of great benefit. Young women enter the schools bubbling over with enthusiasm and fervor, happy in their selection of their future work; then in a few months this enthusiasm seems to be dimming, the happiness so evident the first few weeks in the school, is replaced with an increasing antipathy for nursing. This might be helped with a less traditional manner of living, more of a family atmosphere, and a member of the faculty well prepared in the field of guidance and counseling. Students are young women, and many of them with very good ideas, capable of solving problems with the guidance of some one who understands "youth of today." These young women would become not only graduate registered nurses, but some of the best salesmen of their school because of their continuing interest and happiness in their work.

The pattern to be developed will to a great ex-

(Turn to page 9)

# Some Approaches To An Industry-Council Plan

Rev. John F. Cronin, S.S.

LAST November, the archbishops and bishops of the Administrative Board, N. C. W. C., issued a public statement entitled "The Christian in Action." Among other things, they called for first steps towards the realization of industrial democracy, as outlined in the encyclical *Quadragesimo Anno*. They would like to see our economic system progressively evolve in this direction. "This evolution can come only as the fruit of painstaking study and effort to safeguard, in justice and charity, the rightful interests of property and the rightful interests of labor in the pursuit of the dominant interest of all, which is the common good." This present article suggests some initial steps towards this goal.

First, as a general rule, it is better to utilize existing groups and methods rather than to start *de novo* on some theoretically ideal blueprint. Human advance is usually evolutionary, not revolutionary. Secondly, the criteria laid down by the Pope should guide our thinking. Sound programs would lessen class conflict, remove the evils of unregulated competition, and restore to functional groups powers unnecessarily concentrated in the state.

One of the first and most important fields for cooperation lies in the domain of labor-management relations. Obstacles to harmony should be removed and common interests stressed. One illustration of a bar to collective bargaining would be a legalistic approach to this problem, as was taken in many features of the Labor Management Relations Act, 1947 (the Taft-Hartley Act). Genuine, responsible collective bargaining is often the first step towards cooperation, even though it is in itself dealing with special rather than common interests. Then the mutual concern of both parties with higher production and job stability could serve as a bond of unity.

In this regard, Catholic scholars might well utilize the extensive literature on "human relations" and enlightened personnel policy which has appeared during the last fifteen years. Employers

are being constantly told by their own experts that teamwork, communication, and participation on the factory level are vital needs today. Arguments of this nature, which are merely ethics clothed in the guise of psychology and sociology, would be more persuasive than preaching down to employers in a purely negative fashion. Likewise, existing union literature on cooperation would be more telling with labor leaders than abstract arguments on the desirability of common action. Thus, our labor schools and meetings with employers would aim at definite, concrete goals which would be readily attainable. Catholic scholars might specialize in these fields so as to turn out literature for busy priests engaged in social action work.

The next step would be the setting of industry-wide standards. This does not necessarily mean industry-wide bargaining in the sense that absolute uniformity in union contracts would be sought. One of the virtues of the industry-council approach would be its flexibility. Hence if workers at one plant preferred an extra week of paid vacation to a pension plan, whereas the reverse obtained in another plant, the democratic approach would permit local desires to be achieved through collective bargaining. But, when the majority of an industry achieves certain standards, it should not be subject to unfair competition by a minority which does not meet these goals.

As a practical selling point to employers, proposals of this nature might be conjoined with a plan to give quasi-legal status to rules of fair competition worked out by employer groups, subject to veto when they are not in the public interest. Here again is a challenge to Catholic scholarship. Studies could be made in our universities of various trade practice conferences under the Federal Trade Commission, of NRA codes, and similar data for the 1,400 classes of industries (as defined by the Wage and Hour Division, Department of Labor) in the United States.

A third step would be the advocacy of a national economic council, composed of representatives of

industry, finance, business, labor, and farm groups. This council would deal primarily with the common interest of all in maintaining full and steady employment. It would not be an agency for total economic planning, but would deal with problems which responsible groups acknowledge can be solved only on a national level. A persuasive argument for such a council is the fact that otherwise the problems will be handled by government alone, with the interested parties having only right of protest.

Scholars could help by synthesizing the best available literature on depressions and full employment. Since experts differ in their approach to these problems, it is unlikely that full agreement could be reached at this time. But a great gain would be achieved if such matters could be discussed in a common forum by the groups most concerned. At the very least, it would serve an important educational purpose. But it would not be too much to expect that a gradually increasing area of agreement would be reached, from which mutually acceptable policies could be evolved and recommended, when necessary, for government action.

Finally, there could be systematic study of the field of government intervention in economic life, to determine the feasibility of returning regulatory functions to industry councils where this is advisable. If, in the nature of things, government control is still desirable, the affected parties might still be afforded at least a consultative voice in laying down broad policies and in making decisions on new issues. The effecting of policies found suitable could be achieved through normal educational and public relations channels, and particularly by convincing business, labor, and farm groups that more effective democracy and more flexible controls can be promoted by a process of decentralization.

As a practical method of making the studies recommended here, it would be desirable that the Catholic Economic Association and the American Catholic Sociological Society have either a joint committee or two closely consulting committees to map out goals and problems. Studies could then be made either directly by experts or by students doing graduate work under expert supervision. Scholarly material could be made available through their publications, with occasional popular summaries appearing in general periodicals or in pamphlet form. Such coordinated and orderly study could bring many valuable suggestions for a better social order and this within a fairly short time.

As the results of studies became available, the Department of Social Action, N. C. W. C., could

work out plans for translating sound proposals into action. This could be done through its normal educational work and its contacts with national organizations of business, labor, and farmers. In working out a farm program, the experience and trained personnel of the National Catholic Rural Life Conference would be invaluable.

A further result of study on objectives for organized action would be clarification in regard to function and structure of industry councils. Where there is agreement on feasible functions, normally the question of structure would be settled automatically. Some councils would be labor-management; others might be industry-government; and still others might use suitable variants and bring in various groups who have common interests in a particular problem. Such an approach would be a major contribution to American life. Today, as a nation, we are divided into two schools on matters of social reform. There are those who stress the need for reform and ask for new laws and government intervention to achieve it. On the other side, there are many who view with alarm the increasing growth of government, particularly in regard to economic life. Few important groups have taken an intermediate position between these extremes.

The proposals based on the papal encyclical could well offer a middle-of-the-road program which would appeal to many high-principled persons on both sides. It would offer methods for social betterment, without the drawbacks of increased concentration of power in the hands of government. Indeed, it would reverse the recent trend and restore power to lesser groups. At the same time, it would lessen the hostility between capital and labor and mitigate the harsher aspects of competition. This could be accomplished without demanding any drastic changes in our governmental system or our ways of doing business. Moreover, much could be done without postulating a degree of moral reform which might be unrealizable in the foreseeable future.

Thus we could forge towards a society whose institutions promoted justice and charity and which organized economic life for the common good. The injustices and faulty trends in the socioeconomic field could be remedied. A middle ground could be found between the extremes of individualism and statism, between a disorganized society and an excessive concentration of power. The rights of the individual would be recognized, but also the fact that man is social and has corresponding obligations towards his fellow man. Thus we could promote social reform and work for the common good, without risking any danger to democracy through excessive governmental powers.

# The Family In Focus

Rev. Edgar Schmiedeler, O.S.B.

THE large family convention that was in session at San Francisco from March 7 to 10 was the seventeenth national gathering sponsored annually by the Family Life Bureau of the National Catholic Welfare Conference. Attendance was excellent and interest ran high as some sixty-five scholars focused attention on various aspects of family life. The zealous cooperation of the Departments of Lay Organizations and Youth of the National Catholic Welfare Conference and the unstinted labors of local groups and leaders in the city of St. Francis were plainly obvious throughout the convention, and indeed for many days preceding it.

Four major topics had been given place on the program: the economic and the family; the Christian ideology of marriage and family life; religion and the home; inspirational activities for family betterment.

The annual family conventions have always devoted some attention to the economic as it relates to family life. It has never been the most prominent subject on the program, for one reason, because, happily, there are a number of other agencies—notably the Catholic Conference on Industrial Problems—that are continuously giving this phase of the subject attention. Nevertheless it is never entirely omitted either. The fact is not overlooked that the basic document that the Family Life Bureau follows in all its activities, the encyclical on *Christian Marriage*, devotes a special section to it. It does so in spite of the fact that there is a special encyclical on *The Reconstruction of the Social Order* that devotes attention to the economic.

In this day of a great ferment of ideas and ideals there has arisen a very considerable questioning of the fundamentals of marriage and the family. Traditional ideals and attitudes regarding a Christian way of living have come under attack. Pagan ideals and attitudes are being consistently noised abroad and even urged upon the people. It has become highly essential that this faulty ideology be countered. It is for this reason that the annual conventions, sponsored by the Family Life Bureau, devote special sessions to such topics as the theology of marriage, premarital instructions and family rights.

However, knowledge alone of a correct ideology is not sufficient, or, as the Bishops stated in their 1948 joint pronouncement—*The Christian in Action*; "it is not enough to profess the Christian truths of the stability and sanctity of the marriage bond and to keep in mind the purposes of marriage." No, something more is necessary. As the Bishops added: "The Christian must make his home holy . . . the Christian home must realize the Christian ideal. The whole atmosphere of the home must be impregnated with genuine Christian living. The domestic virtues must be practiced and family prayer made a daily exercise." That is the reason for such special sessions at the annual family convention as those indicated on this year's program under the title "Religious Family Customs," "The Family Retreat," "The Liturgy and the Family."

Examples of activities of an inspirational nature are the following: selecting and honoring outstanding Catholic parents; giving awards to individuals who have done particularly effective work for the family cause; inspirational addresses; public renewal of the marriage promises; group recitation of the pledge to Christian marriage. All of these features were given attention at the San Francisco convention. They did much to engender the enthusiasm that was so obvious at all of the sessions.

Since organized effort is so highly essential for effective work in the field of family Catholic Action a number of sessions were devoted to organizational work and various channels through which it can best be carried on. Thus there were sessions on marriage counseling, on courses on the family in high school and college, on the little theatre, and on organized youth activities. Highly practical in this connection, too, were the brief descriptions of seven different diocesan family life programs that were given at the convention.

The theme of the San Francisco gathering was "Preparation for Marriage." Although there were special sessions for youth on the last day of the convention in which this theme was particularly to the fore, it was never entirely absent at any time during the convention and was really the *leit motif* of the three-days' sessions generally. Two Bishops who participated in the program,

the Most Rev. Peter W. Bartholome and the Most Rev. James T. O'Dowd, devoted their entire addresses to it.

A surprise visitor at the convention was the distinguished Bishop of the world-renowned see city of Lourdes, the Most Rev. Pierre Theas. Other Bishops present, and participating in the convention, were Their Excellencies Hugh A. Donohoe, Thomas K. Gorman, and Timothy Manning. The genial host-Archbishop, the Most Rev.

Joseph J. Mitty, not only preached the opening sermon but also personally attended all the major sessions.

Focusing attention on the family for the three convention days at San Francisco gives every promise of leading to a great renewal of effort in behalf of a better family life. That is indeed an accomplishment to be hoped for and is in complete harmony with the section on the home in the 1948 Bishops' Statement.

### **NURSING AT A CROSSROAD—**(Continued from page 5)

tent be influenced by the standards of education displayed by our already existing schools, by the leadership exerted in attempting to solve the problems existing in the field of nursing, as well as the interest and responsibility accepted by all members of the nursing profession. The nursing profession has standards, it has ideals which take its field of work from other types of services and give to it a distinctness peculiarly its own. Should not all who are members of this noble profession, possess and live those ideals and measure up to the standards established? May all who are planning the turn at the crossroad, review the objectives of nursing and then put into action their findings. When the world is in such a chaotic condition,

when nurses see clearly that something is wrong, it is the opportunity of all concerned—to make their contribution not only to their profession, but also to the social reconstruction of the world. Like her model divine, the nurse is to minister to her patients, cheer the despondent, and in a humbler capacity, allay the ills to which the flesh is heir. Therefore, when we are at the threshold of a new era, and a new pattern is being developed, may those who are working so earnestly and sincerely for its solution, bear in mind that standards should be attained within the profession, with moral and social culture in its group, so that all members may inspire the rights and freedom of man and recognize their moral obligation.

## **CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS**

### *April, 1949*

- 1-2—CONFERENCE ON EASTERN RITES AND LITURGIES—11th meeting, New York City.
- 18-21—CATHOLIC LIBRARY ASSOCIATION—annual national conference, Detroit, Mich.
- 19-20—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—23rd annual meeting, Boston, Mass.
- 19-22—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—46th annual convention, Philadelphia, Pa.
- 19-22—WORKSHOP FOR DIOCESAN MODERATORS UNDER SPONSORSHIP OF THE MOST REV. ROBERT E. LUCEY, EPISCOPAL CHAIRMAN OF THE DEPARTMENT OF LAY ORGANIZATIONS, N.C.W.C.—Washington, D. C.
- 23-24—NATIONAL COUNCIL OF CATHOLIC MEN—annual meeting, Washington, D. C.
- 25-28—NATIONAL CONFERENCE ON CATHOLIC YOUTH WORK—second conference, Washington, D. C.
- 28-30—SERRA INTERNATIONAL—Seventh convention, San Francisco, Calif.

### *May, 1949*

- 1—N.F.C.C.S. WISCONSIN REGIONAL COUNCIL—Holy Hour, Marquette University Stadium, Milwaukee, Wis.
- 1—N.F.C.C.S. LOS ANGELES REGIONAL COUNCIL—Mary's Hour, The Coliseum, Los Angeles, Calif.
- 5-7—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Denver, Colo.
- 10-12—CATHOLIC COMMITTEE OF THE SOUTH—annual convention, Lexington, Ky.
- 22—NATIONAL CATHOLIC TRIBUTE TO THE WAR DEAD—Eleventh annual, Arlington National Cemetery, Tomb of the Unknown Soldier, Arlington, Va.

### *June, 1949*

- 11-18—INSTITUTES ON INDUSTRY AND SOCIAL ACTION—Washington, D. C.
- 15-17—CATHOLIC PRESS ASSOCIATION—39th annual convention, Denver, Colo.
- 27-29—FRANCISCAN EDUCATIONAL CONFERENCE—30th annual meeting, St. Bonaventure, N. Y.

### *October, 1949*

- 2-4—NATIONAL COUNCIL OF CATHOLIC WOMEN—Southwest regional conference, San Antonio, Tex.
- 8-10—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Providence, R. I.
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Houston, Tex.
- 21-23—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Alexandria, La.

### *November, 1949*

- 4-9—CATHOLIC RURAL LIFE CONFERENCE—annual convention, Columbus, Ohio (Revised date).
- 8-10—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Erie, Pa.

# The Common Good In Industry

Rev. R. A. McGowan

*Religion in Life*

Article VIII

THE use in industry of physical and chemical science does not cause the labor problem. Mass production factories do not cause it. Otherwise Pope Pius XI would not have said in the Encyclical on Social Order that we are to use "the wealth and resources of nature" and "technical achievement" to get a good standard of living for everybody.

It is not personal ownership, either, that causes the trouble. A system of individuals owning personally the means of production, work and trade is not at the heart of things. Otherwise all Catholic social teaching would be wrong in trying to preserve personal ownership and put it to the service of human beings.

There are evil things in factory life. There are evil things in the ownership and use of property. But it is not industry that is wrong. And it is not property that is wrong. If it is industry and the factory that are wrong, then we should scrap them and go back to handtools and then watch millions die for want of food, clothing, shelter and fuel. If it is property that is wrong, then we should all turn to communism, the evidence against which is now overwhelming.

What is it that is wrong? It is, of course, human beings who are wrong. But how and in what respects?

It is not their brains that are weak. People able enough to create the wonders of science and industry do not have weak brains. Something else is wrong.

And, in a sense, it is not their morals that is the trouble. It is still worse than that. It is the denial of morals—it is, that for a long time (and we have not gotten over it yet) the ruling idea was that there was next to no such thing as morals in economic life—in buying and selling, hiring and being hired, lending and borrowing—short of outright stealing and killing. The world is only now painfully getting over this old idea.

Or, as Pius XI has it in the same Encyclical, what was going on was the destruction of "the social and moral character of economic life" through "ignorance or forgetfulness." The world was ignorant or forgetful of the great standards of right and wrong that flowed in the Christian tradi-

tion. It refused to apply these standards and even said that they did not refer to economic life. Only a brave man now would say that economic life falls outside the moral law. Not so long ago it was the brave man who said that economic life falls directly under the moral law.

The reasons why economic life falls under the moral law are various. One reason leads a little farther along in the realization of just how important this matter of the moral law is in economic life. For it is bound up with the purpose of economic life.

All of life has a purpose. We may, in fact, live as if we have no purpose, as if we are born for no reason, go through life for no reason, and die for no reason. Objectively and really, all of life, and economic life, too, has a reason and a purpose. This reason and purpose is a moral reason and purpose. It is learned from the moral law and enforced by the moral law. It is written in the nature of the mind, will, imagination, senses and body. God wills that law because God thought and willed the sort of human beings we are.

What sort of beings are we? A lot can be said about us; but this much is pretty basic: We are persons in our own right, are individuals, stand somewhat alone, and have our own separate personalities, individual destinies and personal souls and bodies. And also from the cradle to the grave we depend on others as others depend upon us.

Or as the same Encyclical keeps insisting, we are "individual and social" at the same time. Since we are made to need to work with physical things and to require physical things to live, then the things, too, have an individual and social nature; they have no reason for existence apart from us—and God.

Working with physical things and using physical things, must, therefore, fit both the independence and interdependence of people. We cannot be either Individualists or Collectivists. Work, ownership and income must fit both the independence and the interdependence of people in their pursuit of their purposes in life.

What are the detailed purposes of economic life? Pius XI gives the chief purposes in his Encyclical on Social Order. One is "work good for body and

soul." Another is that "all and each" be "supplied with . . . enough to meet the demands of necessity and decent comfort and to advance people to that happier and fuller condition of life, which, when it is wisely cared for, is not only no hindrance to virtue but helps it greatly."

Good work and a good living for everybody are these immediate purposes of people in economic life—in work, in ownership, in income and in prices, in all the varieties of all these and in all the other phases of economic life.

To go into detail, take property, for example. It has a double character, individual and social "according as it regards separate persons or the general good." Property is a personal right but also a personal obligation. Even its form can change to fit the general welfare. Without stripping property by taxes or abolishing the right of inheritance, governments should write and enforce the obligations that property owners owe to the general good. Property ought to be widely distributed; ordinary people should be owners. And if there is anything that gives a means of too much domination over a community it ought to be publicly owned in order to get it to serve the general welfare.

Or take income: Distribution for the general welfare, the general good. Distribution that will let ordinary people save and rise to ownership is a most important matter. To achieve this: make work both personal and social so as to establish the family living wage. (Supplementary methods are advisable for large families.) And put a failing business or industry, which cannot pay fair wages, into a position to do so by joint action of employers and labor and governmental cooperation or if impossible to do so, close it up. Put wages, also in such relation to other incomes and one wage in relation to another wage and one price in relation to another price so that steady employment and full production will be the result.

Thus there comes a tall order. So tall is it that several countries have gone communist and others went nazi-fascist in their effort to handle the current problem of economic life. The whole of American life has changed under its impact since the Great Depression of 1929 began; new social legislation in effect, a great growth of labor unions, and a general conviction that new attitudes and new practices are needed characterize our country now. The two World Wars have been, to a large degree, minor details in crazy efforts to meet the problem of how people can work and live as human beings should in a mass-production and physically unified world that denied Christ, the moral law and human brotherhood. The tragedy has been rolling up on us ever since the days of the Reformation and Renaissance and since the later years of the Middle Ages when the people did not make

## 1948-1949 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1948-49 series of eight articles, month by month, under the general title "Religion in Life." These have been prepared for general use and should be especially helpful to organization and educational leaders.

### Use the articles:

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization and school programs

For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

the guilds fit the needs of the people. We suffer the crisis in our time.

Actually getting economic life to serve the general welfare is the difficulty. That requires a widespread conviction that to work for the general welfare is a moral obligation and a conviction that it is a religious obligation. The old heresy was that if everyone stood for himself only, then the competition of equally selfish, able and lucky individuals would result in the general welfare; good somehow was to come from everyone trying to be evil! Pius XI in his Encyclical on Atheistic Communism puts in the following way the opposite and direct demand to work for the general welfare: "It is of the very nature of social justice to demand of everyone all that is necessary for the common good." The common good, the general good, the general welfare is not, of course, the communist abstract society but society in all its parts and individuals.

There is one thing here that rightly bothers many persons. What if the will to seek the general welfare is weak? What if a good many people do not see it as a religious obligation binding on them personally and do not see that they need religion, and the right religion, to live up to it? What then can be done? At least this: Those who believe right can try to act right. And in fact they have to, as a matter of conscience. And the more they succeed, the weaker will become the moral decay of the selfish society that has so long tempted everyone to abandon religion as a guide for life.

Through what detailed means will the general welfare be obtained? Through private organizations and through government.

Not a great deal can be done by individuals acting alone. For example, lone individuals can do next to nothing to secure a living wage for everyone; they can do next to nothing to establish those incomes that will help most to secure steady employment; they can do still less to establish those prices that will help most to secure steady employ-

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## NATIONAL COUNCIL CATHOLIC MEN

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N.C.C.M. Annual Meeting—  
Priest Moderators' Workshop—  
Ministers of Bulgaria—Radio  
Schedule—Narberth Anniversary

### N.C.C.M. TO HOLD ANNUAL MEETING

**T**HE twenty-ninth annual meeting of the National Council of Catholic Men will be held in Washington, Saturday and Sunday, April 23 and 24.

The agenda will feature a discussion of N.C.C.M.'s four-point program (Youth and Family Life, Radio-Press-Screen, Religious Education and Social Action) with particular emphasis on literature designed to aid those who are endeavoring to adopt N.C.C.M.'s plan of action.

Business of the meeting will also include reports on activities of national headquarters, Diocesan

Councils and equivalent organizations connected with N.C.C.M.

On the second day of the meeting three expiring terms of national directors will be voted on and national officers elected.

The by-laws of N.C.C.M. provide that each Diocesan Council, or its equivalent, affiliated with the National Council, may name a layman delegate who is known as a "Member" of N.C.C.M., and is entitled to a vote at meetings. Nationwide organizations are entitled to two members.

### PRIEST MODERATORS' WORKSHOP

**A** WORKSHOP for priest moderators of Diocesan Councils of Catholic Men and Women and other diocesan-wide lay organizations, the general aim of which will be to solve the problem of how the lay apostolate can function more effectively, will be held in Washington, April 19 to 22. Most Rev. Robert E. Lucey, episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference, made the announcement and is sponsoring the workshop.

The emphasis will be on problem-solving rather than information-giving and no formal speeches will be made. It has been announced that there will be no "open sessions" and that registration in advance is necessary.

Preliminary questionnaires have been sent out

to compile the agenda, which will be composed exclusively of the actual problems sent in by moderators. The technique of group discussions will be employed throughout the sessions, with consultants known as "resource persons" standing by to furnish information when needed to help the moderators solve the problems which they themselves will bring to the shop.

At the time of going to press, reservations, in response to the Archbishop's invitation, have been made by moderators from California, District of Columbia, Florida, Indiana, Iowa, Louisiana, Missouri, New York, North Carolina, Pennsylvania, Texas and Wisconsin.

Registrations may be made by mail to the Lay Organizations Department, Washington 5, D. C.

### PROTESTANT MINISTERS OF BULGARIA

**C**ATHOLIC laymen throughout the country were asked to protest the Cardinal Mindszenty case and are now being requested to take the same action in respect to the current travesty on justice in the case of the Protestant Ministers of Bulgaria.

The following statement and appeal to Catholic men over the signature of the President of the National Council of Catholic Men, has just been published:

No American citizen worthy of his heritage, or of the sufferings and lost lives of his brothers, sons, neighbors and fellow men in the ghastly war just ended, can look with indifference upon the present dismal scene of

false accusal and unjust imprisonment of 15 Protestant Ministers of Bulgaria.

The very core of brotherhood is pierced when a tyrannical state, manipulated by a foreign power, plunges a dagger of false charges of treason and espionage into the hearts of its own citizens.

The entire world, now one mighty auditorium through the advance of science, has received a grievous shock in this foul act of despotism in Bulgaria, following so closely upon a similar unspeakable one in Hungary.

Therefore, as President of the National Council of Catholic Men, I call upon the heads of our affiliated organizations of Catholic men across the nation to urge with insistence that individual members write their respective Representatives and Senators in the Congress of the United States, requesting them to vote for a resolution calling upon the State Department to protest

to the Bulgarian government this clear violation of its peace treaty in which the Bulgarian government under-

took to protect the rights and freedoms of its people.  
EMMET A. BLAES.

## NARBERTH ANNIVERSARY

**T**WENTY years ago, on March 19, 1929, the Narberth Movement was started in St. Margaret's parish in Narberth, Pa., by Karl H. Rogers, Henry P. Carr and six other laymen. Small leaflets of about 400 words each, carrying explanations of Catholic doctrines and practices, were sent to 500 non-Catholics of the community by mail.

From Narberth the idea spread to other localities. Soon the matter in the leaflets was being published as newspaper articles. Today the Narberth

Movement is found throughout the United States and is in use in several other lands. Approximately 50 Catholic Information Societies are sending out over a hundred thousand leaflets every month, while some 336 newspapers with an estimated circulation of over two million are carrying the articles in either paid or free space.

Karl Rogers died in 1942 and the work of the Narberth Movement was taken over by the National Council of Catholic Men.

## INFORMED ACTION AGAINST COMMUNISM

**I**n the February number of CATHOLIC MEN, the monthly publication of the National Council of Catholic Men, an article appeared entitled "Community Action Against Communism" by Shane MacCarthy, chairman of the Current Affairs Committee of the Washington General Assembly, Fourth Degree Knights of Columbus, describing the series of Town Hall Forums being conducted by the committee.

A letter commenting on the Forums, by John H. Anderson, an official of the San Antonio Catholic Action Council of Men, was run in the March number in which, among other things, Mr. Anderson stated:

All honor to those who are exerting themselves in defense of the Faith; but you will agree with me that our efforts should strive to be intelligent and realistic. Sometimes, it seems to me, we resort to roundhouse swings which merely swish through the air. I would agree that the Soviet system threatens the world; but in view of the facts, I question the assertion that it is a pressing danger, here and now, in the United States.

A year ago the Bishops of the United States pointed to something else, something broader even than communism, as the great danger to our American society. They said it was secularism, that is, "this worldliness."

Of course it is good to educate ourselves, but we are not helping in that aforesaid battle (the fight against communism) by telling a group of our good Catholic people that communism is bad.

We need greater devotion to justice, especially social justice. We don't realize our responsibility to the community—let alone know how to fulfill it in all the complications of modern life.

To give an example of how we can help positively in this field; some of us working Catholics here have been meeting once a month with several officers of local unions—some of them Catholics—and with a number of priests, ministers and two rabbis. Our purpose is to discuss the problems of labor and labor organizations...

Our purpose is to get more people convinced that unions are good and necessary and should be supported. Our purpose is also to strengthen the arm and widen the vision of labor leaders, so that they will not only fight against communism (an easy task in these parts) but will fight for the welfare of their members and of business and of this whole community.

Some observations in the matter by Walter S. Steele, managing editor of *The New Republic*, a publication with offices in Washington, D. C., appear in the April issue of CATHOLIC MEN. After complimenting the practical work being done by Mr. Anderson by monthly meetings with labor union leaders in San Antonio, Mr. Steele notes that:

What he is doing in Texas, and what the Knights of Columbus are carrying on here in the Nation's Capital are mutually complimentary endeavors, both aimed in the same direction . . . (but) the time to recognize communism as a danger is while it is plotting and planning its ascendancy to power. If we wait until total state power is established, it will be too late. Note the utter impotency of the democratic peoples in the "curtain" countries.

Mr. Anderson states, "Surely it would be hard to prove that this diabolical philosophy has permeated all phases of our way of life in this country." Those of us who are close students of the communist movement would like to know *one single segment* of our United States structure of life that has not been infiltrated by the communists. Industry, labor, education, youth organizations and religion itself have in varying degrees fallen for the communist line. . . .

It is stated by Mr. Anderson that in the process of educating ourselves we are not rendering assistance "by telling a group of our good Catholic people that communism is bad." The Town Hall Knights of Columbus program, recognizing this fact, devotes the first part of each meeting to a positive discussion of the advantages we have in a Christian democracy.

The conviction by faith which Catholics possess against communism is not sufficient protection. We must know the reason for our faith. Mr. Anderson asks, "Aren't they already convinced that as Catholics they must oppose communism?" So were the solid Catholics of Lithuania, Poland, Hungary and of many other countries convinced, but, unfortunately they did not adequately evaluate the communistic danger until it was beyond their ability to control.

The National Council of Catholic Men urges its affiliates to conduct forums and discussion clubs on the important questions of better education about communism and its tactics, and practical

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## NATIONAL COUNCIL CATHOLIC WOMEN

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Catholic Social Action—  
Welcome to DP's—Korean  
Visitors—News Round-Up  
With Our Nationals

### LEADERSHIP TRAINING IN CATHOLIC SOCIAL ACTION

LINNA E. BRESSETTE

THE Institute on Industry for young working women and the Institute for Social Action Chairmen of diocesan councils and of national organizations affiliated with the National Council of Catholic Women will be held at the National Catholic School of Social Service of the Catholic University of America, Washington, D. C., June 11-18.

The Institute on Industry has been in existence for thirteen years; the Institute for Social Action Chairmen was started five years ago to meet the demands of women who wished to know more about industrial problems and the social teachings of the Church.

The two Institutes will be sponsored by the Committee on Social Action of the National Council of Catholic Women and the Social Action Department of the National Catholic Welfare Conference, with the writer as director and organizer.

Members of the faculty teaching in the two Institutes will include the Rev. Raymond A. McGowan, director, and the Rev. John F. Cronin, S.S., assistant director, Social Action Department, N.C.W.C.; John Parr, assistant director, Inter-American Bureau, N.C.W.C.; Sister M. Vincent Ferrer, O.P., Rosary College, River Forest, Ill.; Dr. Elizabeth Morrissey, professor of Economics, College of Notre Dame, Baltimore, Maryland, and chairman, Committee on Social Action, N.C.C.W.; and Miss Irma Piepho, administrative assistant, N.C.C.W., and secretary to its Committee on Social Action.

Folders publicizing the Institutes as well as application forms are now available for interested persons. As indicated in the folders, the Institutes provide a week for work, study, play and worship. The students are quick to take advantage of the opportunity to hear Mass every morning in the school chapel.

Crowded Washington offers no difficulties to those desiring to attend the Institutes as room and board are furnished at the National Catholic School of Social Service of the Catholic University

of America—and mental and spiritual food as well.

The Institute on Industry is planned for wage-earning women, to give them an opportunity to study Catholic teachings on industrial problems, to stimulate an interest in the establishment of a just economic order, to prepare them as speakers and more active participants in their union affairs.

The sponsors of the Institute recognize the fact that workers' education is of growing importance today. They realize that workers should know the history of the labor movement in the United States, what contributions labor unions have made to society, what further contributions they can make, what legislation is desirable, what influence the Church has had in improving the conditions of the workers, what the Church's teachings are on social conditions.

The Institute for Social Action Chairmen provides a refresher course for women active in, or desiring to be active in the field of social action. The sponsors recognize the potential power of an informed and alert woman, one who can go back to her community and give the leadership so badly needed today, when confusion and chaos are rife.

Encouraging letters, letters which reveal the worthwhileness of the Institutes, have been received from former students. One writes:

"I knew there were economic problems, but never had stopped to realize how much they affected me, my relatives, and all the people with whom I come in contact. I have learned that the economic problem is not an individual problem, but that it concerns everyone, and that the Church is deeply aware of the importance of good economic life in relation to saving our souls.

"Only superficially did I think about the necessity of unions, or as I would rather think of it, the need for working people to organize. Being informed of conditions that existed before unions came into being and the innumerable benefits that all of us have derived as a result of these organizations have made me want to learn more about

unions and current problems they are trying to solve."

Another student writes:

"The Institute has taught me that every woman has the obligation to attempt to influence the thinking and actions of all around her by spreading Catholic social teachings."

A woman from a small country town in New York said she thought these Institutes should be brought to every town, especially small towns, communities, schools and Churches for the purpose of educating each and every one of us. She said, "We have been very fortunate in being able to attend this Institute, now it is our duty as Catholics to give to others all that we have learned this week. I am grateful to have had this opportunity."

This is exactly what a number of the students

have done—taken the Institutes back to their own communities, putting on miniature institutes. Some Diocesan Councils have held one-day institutes in the various deaneries; others a one-day institute at a centrally located place. But these diocesan and local institutes need to be multiplied many times.

Invariably, the students comment that there was not enough time for discussion, so interested do they become. The students have always enjoyed the opportunity the Institutes afforded in making new friends, the social contacts, the "get togethers" in their rooms, the exchange of experiences. These contacts have been educational in themselves.

A number of students have registered for the summer term this year, June 11-18. All applications should be in before June 1, 1949.

### A WELCOME TO DP'S

**I**N a letter to Archbishop John T. McNicholas of Cincinnati, His Holiness Pope Pius XII warmly praised the work of the Bishops and Catholic people of the United States in the resettlement of displaced persons. His Holiness said: "Knowing Our thought upon this subject, you have recently put forth your best endeavors and have succeeded remarkably in making it possible for not a few of these exiles to enter your country. This has been accomplished by the passage of a far-sighted piece of legislation which We hope will be followed by others with even more generous provisions. You have likewise looked out for the interests of these immigrants, either when they leave their former homes or when they arrive at your shores, by appointing a group of selected representatives to give them opportune assistance. . . ."

A typical example of the assistance being rendered DP's by members of N.C.C.W. affiliated organizations is given here in the activities of the Council of Catholic Women of Windsor Locks, Connecticut, reported by Mrs. Robert Mahoney, president of the Hartford Diocesan Council of Catholic Women.

"Bradley Field, near Windsor Locks, Connecticut, is the scene of great activity and excitement these days, for it affords an introduction to American ways to hundreds of displaced persons. It is a stopping-place on the route from Munich, Germany, to Caracas, Venezuela, for the twenty-five thousand families of displaced persons whom the Trans Ocean Airlines contracted to transport to new homes within the next three years.

"At any time of day or night the large plane hovers over the field; its arrival has been heralded only a few hours in advance. Waiting to meet the

passengers are Father Hubert Carrig, pastor of St. Mary's Church in Windsor Locks, and two nurses who have been sent to the field by Monsignor John J. Hayes, diocesan director of the National Catholic Resettlement Council. While the nurses bathe and care for the children, Father Carrig greets the passengers in Polish, German or English and notes their needs. Meanwhile, the Air Lines provides a hot nourishing meal, candy and cigarettes.

"Because of limited facilities at the airport the Windsor Locks Council of Catholic Women members keep their relief supplies at nearby St. Mary's School where a special room has been fitted up to care for the infants' and children's wear collected from individuals, societies and stores. According to Mrs. Joseph Merrigan, president of the Windsor Locks Council who is in charge of this work, 'some of the adults and most of the children have been completely fitted out with clothes. How the boys and girls at the Field strut up and down when they are dressed up—as proud as peacocks and they want everyone to see them in their new clothes! It is a picture to see their shining eyes and happy faces. It puts new hope in the hearts of their parents.' In the months of September and October more than 564 children were cared for.

"Many of our Councils throughout the Diocese of Hartford are busily collecting wearing apparel for adults and children; underwear is greatly needed. As the passengers are enroute to a warm climate heavy winter clothing is not required. As soon as larger quarters are made available it will be more convenient for the men and women to be fitted to 'new' garments. The Windsor Locks Council has been most zealous in providing for the visitors—they try to give each woman a needle

and some thread, each child is given a Miraculous Medal through the courtesy of the pastor, and a continuous Christmas party was held from December sixth onward.

"No one knows the truth of the adage, 'Tis more blessed to give than to receive,' better than those

who are privileged to assist in this wonderful work of charity. It carries an immediate reward in the enthusiastic comment of a Venezuelan: 'The name of the Council of Catholic Women has spread like wildfire in Venezuela; yours was the first real kindness these people had received.'"

#### KOREAN VISITORS TO N.C.C.W.

SIX Korean school teachers, five of them principals of secondary schools in Korea and one a university professor, were recent guests of the National Council of Catholic Women during a two-week visit to Washington in their study of American educational methods. While here, they visited the headquarters of the National Catholic Welfare Conference and the N.C.C.W., and were astonished at the multiplicity of activities being carried on.

The Koreans contrasted the educational institutions in this country with those in Korea, where wartime destruction was great and economic conditions are still difficult, with life a matter of concentrating on obtaining the necessities—food, clothing, and shelter. Due to the lack of school buildings and the scarcity of teachers, only about one-third of the elementary school graduates are able to go on to high school. The average high school class has 60 to 70 pupils; one principal reported as high as 90 pupils in a class in her school.

Not many women in Korea pursue higher education; only about ten percent of those who graduate from high school go on to college. Two reasons are given for this: lack of economic resources and a strong sense of the importance of family life. The greater majority of the young

women, practically all of whom pursue home economics courses in high school, marry immediately following school. Among those who have gone on for higher education, the teaching profession has claimed the largest percentage, with the medical and nursing professions next. A few young women have studied law and the other professions. Women have the vote in Korea, and have entered into civic life. A number serve as municipal officials. The present national Minister of Commerce is a woman, Louisa Kim, who is also a member of the national assembly.

In commenting on Catholic life in Korea, Miss Soon Kyung Pang, principal of the Third Public Girls' High School, herself a Catholic and president of the Federation of Korean Catholic Young Women's Clubs, noted that there are only 500,000 Catholics in a total population of 30,000,000. Parish life is not strong yet, but is growing, she said. There are a number of Catholic elementary schools in Korea, but only one boys' high school, one girls' high school, and one Catholic university, all located in Seoul. Catholic organizations in Korea include, in addition to the Federation of Korean Catholic Young Women's Clubs, one of Korean Catholic Women and an Association for Catholic Education.

#### NEWS ROUND-UP

- The Most Rev. Robert E. Lucey, Archbishop of San Antonio and episcopal chairman of the N.C.W.C. Department of Lay Organizations, has been appointed by the Holy Year Central Committee, with other members of the Administrative Board of the National Catholic Welfare Conference, as the United States National Committee for the Observance of 1950 as a Holy Year. His Excellency was also recently presented with the Friendship Award of the Temple Beth-El Men's Club in recognition of his contribution to the Brotherhood movement.

- In a statement presented at the hearing on housing legislation of the Senate Banking and Currency Committee, Miss Ruth Craven, N.C.C.W. executive secretary, stated the position in support of good housing taken by the more than five mil-

lion Catholic women federated in the N.C.C.W. at their national convention, September 11-15. Miss Craven asked that this statement be entered in the record of the hearings and given consideration in drafting housing legislation.

- Mrs. Robert A. Angelo, former N.C.C.W. president, has been named by the present president, Mrs. A. S. Lucas, to serve as observer for the N.C.C.W. at meetings of the National Catholic Resettlement Council. Mrs. Angelo reported a great deal of enthusiasm and interest in assisting in the resettlement of displaced persons was evidenced at the meeting of the Council in March.

- Mrs. Joseph M. Althoff, Detroit A.C.C.W. Family Life Committee chairman, was one of the five nationally-chosen recipients of the Family

Catholic Action Award presented at the recent convention of the National Catholic Conference on Family Life for their "particularly distinguished service to family life." In presenting Mrs. Althoff for the award, Rev. Edgar Schmiedeler, O.S.B., the director of the N.C.W.C. Family Life Bureau, announced her appointment as National Chairman of the N.C.C.W. Committee on Family and Parent Education, succeeding Mrs. Robert A. Angelo.

- The Chicago A.C.C.W. campaign against indecent literature and "crime-jammed" comic books, launched at the request of Cardinal Stritch, is being intensively carried on with a code for determining the quality of a publication having been set up, an exhibit of objectionable publications arranged for study at the council's headquarters, and a block-by-block survey of retailers' offerings undertaken by council members.

- The Board of Directors of the San Francisco A.C.C.W. protested to President Truman the trial and imprisonment of Cardinal Mindszenty "whose only offense," they said, "is his courageous espousal of truth and justice and his fearless resistance to the dictates of Red Russia."

- The Noelist Union, a women's Catholic Action group in Brazil, is credited with promoting the idea of a Brazilian national Thanksgiving Day modeled on the one in the United States and to be observed on the same day. The bill for such a day of thanksgiving was swiftly passed in the Chamber of Deputies after having received the previous approval of three of the Chamber's committees, the Committees on the Constitution and Justice, on Diplomacy and on Education and Culture. The bill is expected to get the approval of the Senate and the signature of the President.

- In an endeavor to increase the use of Catholic books the New Orleans A.C.C.W. has abolished annual membership dues in their library and will furnish books for loan on Sundays at parish churches. Groups of approximately 30 books will be rotated to parishes through the cooperation of the recent college graduates committee of the A.C.C.W.

- The Columbus D.C.C.W. has announced the opening of its Central Diocesan Office at 205 East Broad Street, Columbus, Ohio. N.C.C.W. extends congratulations to the Columbus Council in its latest effort to extend the Bishop's program of Catholic Action.

- The Catholic Parent-Teacher League of the Archdiocese of Denver held its 12th annual Edu-

cational Conference on March 24 with Rt. Rev. Msgr. Frederick G. Hochwalt, director, N.C.W.C. Education Department, as principal speaker.

- In December, the Austin D.C.C.W. (organized last Fall) issued the first volume of its bulletin. N.C.C.W. congratulates this new Council on its progressiveness in providing this effective means of coordinating the work of its affiliates.

- The Harrisburg D.C.C.W. held a series of committee institutes in the various deaneries at which the diocesan chairmen presented the work of each committee to assist in program development by parish councils.

- The Brooklyn D.C.C.W. participated in the series of forums on health and social welfare which the Brooklyn Diocesan Catholic Charities presented in the four counties of Queens, Nassau, Suffolk and Kings on the occasion of its fiftieth anniversary.

- With the January issue, the Wisconsin Council of Catholic Women started the publication of a new Council bulletin, *The Informant*. This very interesting bulletin will prove of value to the Council affiliates.

- Recent visitors to N.C.C.W. headquarters included Mrs. Ruth Houselander Morrah, Chief Magistrate, Justice of the Peace, Juvenile Court, Tunbridge, England, who is visiting the United States to study juvenile courts; Dr. Anna Marie Jung, German-born refugee from Vatican City, en route to South Bend, Indiana, where she will be assistant to Very Rev. Gerald B. Phelan of the Medieval Institute of Studies of the University of Notre Dame; and l'Abbe Jean Vignon of the Union of Catholic Works of France, who is interested in work for children.

#### WITH OUR NATIONALS

Catholic Daughters of America . . . At their semi-annual Board meeting held in Washington, February 22-24, the C.D.A. reaffirmed the stand taken by Miss Mary C. Duffy, supreme regent, in her letter to President Truman regarding the trial of Cardinal Mindszenty, in which she expressed the hope that "The Triune God would inspire the President and the officials of the State Department to take the offensive in this world travesty on justice, by making our protests public; that they be sent to the Kremlin and the Hungarian Government and that they be recorded in the *Voice of America*." A reply from the office of the Secretary of State advised Miss Duffy that "The

*Voice of America* has broadcast in full the views expressed by the Secretary and the Acting Secretary and is also carrying the comments of other representative public figures throughout the world who have denounced these actions of the Hungarian Government."

Reports at the meeting showed that senior membership in the C.D.A. had increased by more than 6,000; that more than 1,500 leaders—local and state regents—had been sent a mimeographed catechism citing important points to be considered in the study of pending legislative measures for federal aid to education; that 20 State Courts have launched programs for the new project "Apostolate to the Aged"; that 729 units are using some phase of the educational program; that more than 900 units are participating in the various aspects of the Share the Faith Department; and that in the European family relief program 1,375 families are being helped through CARE packages with an average of \$4,000 expended monthly, and almost as many more families are receiving aid through personally packed cases. Courts in Puerto Rico, Cuba, Panama and Alaska are also participating in the relief program, as are the Juniors, who have sent nearly a ton of candy and more than 1,000 sweaters in the second annual "Sweaters and Sweets" campaign for children's institutions in Europe.

National Council of Catholic Nurses . . . A heartening, step away from a purely selfish interest toward a concrete expression of love for one's neighbor is the movement in a number of Councils of Catholic Nurses to give free nursing service to the sick poor. There are about ten Volunteer Nursing Councils, affiliates of N.C.C.N., who are now giving this service. A group of nurses has organized to give free nursing service, on their own time, in hospitals or homes to those patients who need the nursing care and have no financial means of obtaining it.

Father John Regan of the Archdiocesan Council of Catholic Nurses of Denver, Colorado, has been most active in this movement and visualizes a spread of the work all over the country.

### THE SODALITY OF OUR LADY

A world-wide Spiritual Jubilee Bouquet in honor of the fiftieth anniversary of the ordination to the priesthood of His Holiness, Pope Pius XII, prepared by the Sodalists throughout the world, will be presented to His Holiness on World Sodality Day, May 8, 1949. Each Sodality will design its own spiritual bouquet on parchment or other suitable material, and these will be compiled by the international secretariate in Rome.

## N.C.C.M. SECTION—(Continued)

ways and means of removing, as far as possible, the evils in our social system which make communism possible. National headquarters will be glad to supply detailed information about the educational program referred to in the first part of this article and about the plan being followed in San Antonio.

### RADIO SCHEDULE—April, 1949

#### THE CATHOLIC HOUR

NBC Network, 6:00-6:30 P. M., EST

#### SUNDAYS

RT. REV. MSGR. FULTON J. SHEEN

*General Subject: "The Love That Waits for You"*

April 3—It Takes Three to Make Love

April 10—For Those Who Have the Faith

April 17—Jesus of the Scars

REV. FRANCIS E. CONNELL, C.Ss.R.

April 24—The Source of Civil Authority

*Music on the Catholic Hour is presented by outstanding church and seminary choirs.*

#### THE HOUR OF FAITH

ABC Network, 11:30 A. M.-12 Noon, EST

#### SUNDAYS

REV. EUGENE BURKE, C.S.P.

*Assistant Professor Dogmatic Theology  
Catholic University of America*

*General Subject: "The Wisdom of the Cross"*

April 3—If You Stand in the Lord

April 10—By Patience to the Fight

April 17—A Stone Rolled Back

REV. NEIL GARGAN, S.J.

April 24—Law of Surplus Service

*Music on the Hour of Faith is provided by a Male Quartette under the direction of Paul Creston.*

#### FAITH IN OUR TIME

MBS Network, 10:15-10:30 A. M., EST

#### THURSDAYS

REV. VINCENT J. MCCAULEY, C.S.C.

*Superior, Holy Cross Foreign Mission Seminary,  
Washington, D. C.*

*General Subject: "Forge Chains of Freedom"*

April 7—Links of Closer Union

April 14—Mother Saw It Happen

REV. DR. EDGAR SCHMIEDELER, O.S.B.

*Director, Family Life Bureau, N.C.W.C.*

April 21—Genuine Gold

April 28—All Fatherhood of God

*Music on the program is provided by baritone soloist and organist.*

ment. Of the very nature of things the individual can do little. Pius XI says in his Encyclical on Social Order that for social justice to be effective it "must establish a juridical and social order which will, as is were, give form and shape to all economic life."

"Juridical" order means, pretty much, governmental order. Social order means an organized economic community, country and world.

We are accustomed to accepting economic organizations, such as unions, employers' associations, farmers' cooperatives, and organizations of the professions. These are all advocated as matters of right. The Encyclicals assume them as normally necessary in our kind of world. But we think of them primarily as either protective organizations on the one hand or predatory organizations on the other. When they are predatory organizations, they are of course against the general welfare. When they are protective organizations, they make their contribution to the general welfare.

Here, however, is another idea. It is the idea of such organizations working directly for the general welfare while they work also to secure their own place in that well-being. This is the "Social Order" of which Pius XI spoke so often. And what it is, in brief, is an association of democratically organized industries, agriculture and the professions, separately organized and then federated, doing all that they can for the general welfare. The unions would have, of course, their own democratic part in this whole set-up. This is sometimes called the Industry-Council Plan, sometimes the System of Organized Industries and Professions.

Likewise as to government, we are inclined to take it for granted as being solely a protective body. We accept it as an agency of social legislation to protect labor through wages and hours laws, protection of the right to organize, child labor laws, laws protecting women workers, etc. We accept it also as an agency to regulate business, for example Food and Drug Acts, regulation of public utilities, the stock exchange, etc.

These laws promote the general welfare. But here is still a further idea about government. It is the idea of government's positive obligation to promote the general welfare and not merely to protect people from harm, and of our using our rights of citizenship to see to it that the units of government—federal, state, city, and U. N.—actually promote the general welfare.

Government can do so in two ways. It can encourage the establishment of the System of Organized Industries and Professions, of Industry Councils, and help them to do their work by,

again to quote Pius XI's Encyclical on Social Order, "directing, watching, urging, restraining, as occasion requires and necessity demands."

Yet government is not limited to acting through and with the social order which the Encyclicals wish established. After all the "juridical" order has a place, too, in the establishment of the general welfare. "Through the entire scheme of laws" as well as institutions, to quote Pope Leo XIII's Encyclical on the Condition of Labor, "public and individual well-being" should "develop spontaneously out of the very structure and administration of the State." A good example is legislation regulating property rights.

Here, then, is a well-rounded program:

- (a) Protective economic organizations.
- (b) Protective legislation and regulatory legislation.
- (c) Organization for the general welfare.
- (d) Legislation helping organizations to work for the general welfare.
- (e) Legislation directly for the general welfare.

It is a well-rounded program that can preserve personal freedom and establish the general welfare. But it is not an automatic program. People themselves have to put it into effect and live it. And that means not only a right intention and a right will but also the ability to act in economic and civic life so as to make good on that intention.

#### QUESTIONS FOR DISCUSSION

1. What is the actual cause of the labor problem?
2. Why does economic life fall under the moral law? State the purpose of economic life.
3. Discuss the character of property. Of income.
4. What is required to make economic life serve the general welfare?
5. What is the "Social Order" of which Pius XI spoke? What is the function of government?
6. Set forth a well-rounded program for establishing the general welfare.

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*Sharing Management with Employees.* Rev. Joseph B. Kenkel, C.P.P.S. 15c.

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#### CATHOLIC SECONDARY EDUCATION

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Commission on American Citizenship

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# Month by Month with the N.C.W.C.

## Holy Father Grateful for Continued Assistance of American Catholics

By the time these words of deep appreciation from Our Holy Father to the Bishops, priests and people of the United States reach our readers, the 1949 Laetare Sunday collection for the relief of the stricken peoples of war-ruined countries will be a matter of history and the funds collected be starting on their mission of charity to all parts of the world.

Again this year the Bishops' Fund goal was set at \$5,000,000, to be collected from the Catholic churches throughout the country on Laetare Sunday. A children's collection is also being conducted during Lent in Catholic schools throughout the United States for the same purpose.

In a radiogram addressed to Archbishop McNicholas of Cincinnati as chairman of the Administrative Board, N.C.W.C., His Holiness expressed his "abiding paternal gratitude" for the "constant and generous efforts" made by Catholics in the United States in assistance of his works of apostolic charity, and noted "your genuine understanding of the burdens of the Vicar of Christ."

"In this hour of sorrow We look more than ever to your great country for continued consolation and support. We feel confident that Our beloved sons and daughters in the United States will not fail to respond generously to the appeal which you will make to them in Our name and that they will enable Us to carry on and extend those works of charity by which We endeavor to alleviate the distress of Our suffering children," continued the Holy Father.

"From Our heart We beseech Almighty God to reserve a bounteous share of recompensing grace for all those who have contributed or who will contribute towards Our crusade of mercy."

## Archbishop O'Boyle, Bishop Jeanmard and Monsignor Carroll Honored by French Government

For "competence and devotion" in rendering help to war sufferers the decoration of the Legion of Honor has been conferred by the French Government on The Most Rev. Patrick A. O'Boyle, Archbishop of Washington and episcopal chairman of the N.C.W.C. Social Action Department, and

on Right Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference.

Archbishop O'Boyle, who was named an Officer of the Legion of Honor, was Executive Director of War Relief Services—National Catholic Welfare Conference from 1943 to 1947, and Monsignor Carroll, named a Chevalier of the Legion, has been General Secretary of the N.C.W.C. since November, 1944. The honors were conferred at the French Embassy in Washington by Ambassador Henri Bonnet.

The Archbishop accepted his "in the name of the thousands of Daughters of Charity, without whose aid it would have been impossible after the last war for us to render the aid we were able to give to the people of France"; while Monsignor Carroll expressed his happiness in accepting the honor, not only in his own name but also in the name of the staff of the National Catholic Welfare Conference, who through many years and in varied ways have given tangible evidence of the benevolence and friendship of the Catholics of the United States for the people of France.

A few days earlier the French Government likewise honored the Most Rev. Jules B. Jeanmard, Bishop of Lafayette, with the decoration of Commander of the French Legion of Honor. It was presented by the French Consul in New Orleans with "the gratitude of the Government of France for inestimable services rendered for so many years for the promotion of French culture and Franco-American friendship."

CATHOLIC ACTION extends most sincere congratulations to the dignitaries the French Government has so signally honored.

## Holy Father Honors Archbishop Rummel

In February CATHOLIC ACTION recorded the appointment of Bishop Edwin V. O'Hara of Kansas City, as an Assistant at the Pontifical Throne. It is now our privilege and pleasure to record this same honor for another former member of the N.C.W.C. Administrative Board—The Most Rev. Joseph F. Rummel, Archbishop of New Orleans. News of the appointment by Our Holy Father was received through the Apostolic Delegation in Washington.

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## CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

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*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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